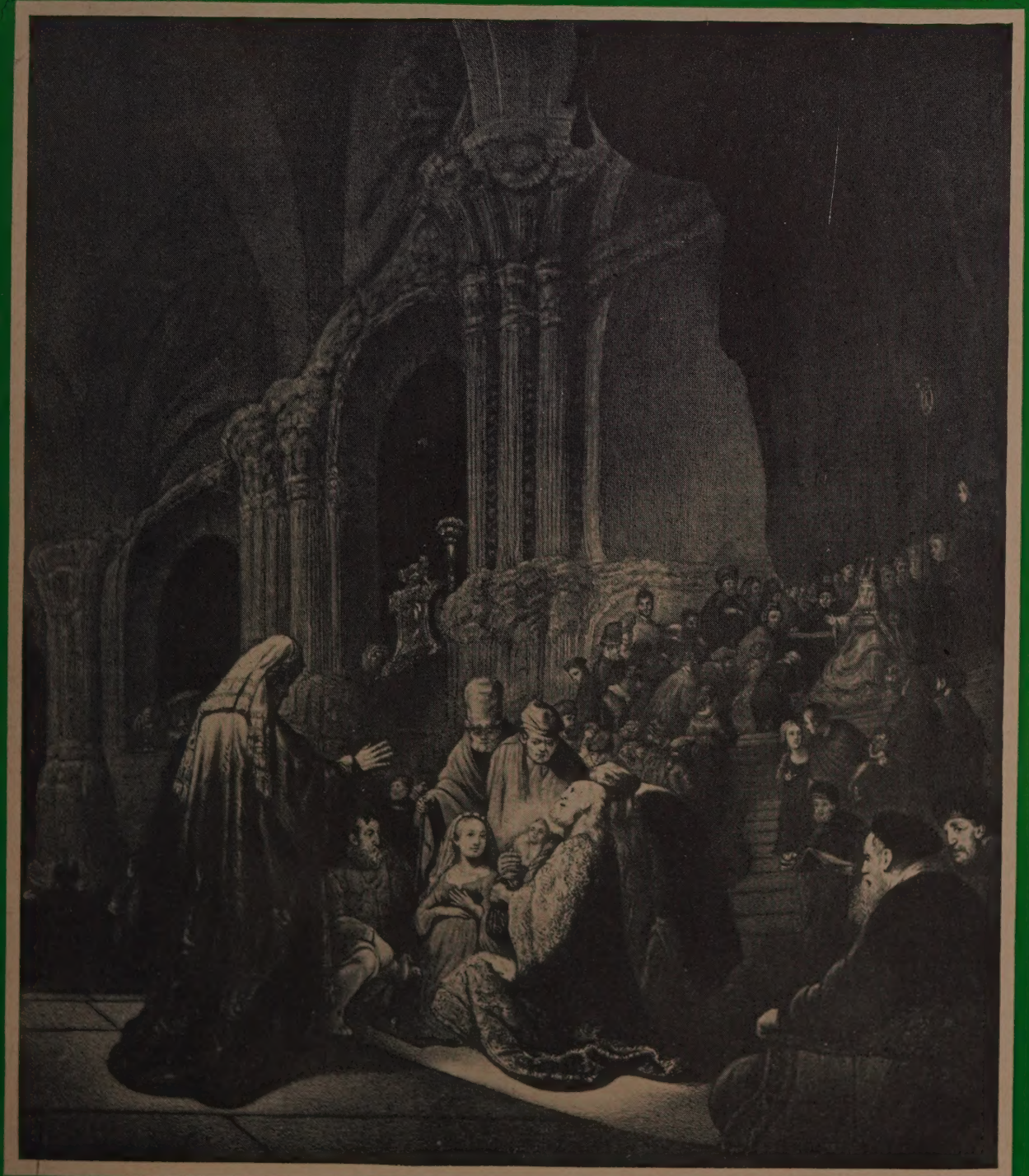
THE Lutheran WITNESS

FEBRUARY 3, 1953



THE PRESENTATION OF THE CHRIST CHILD IN THE TEMPLE

REMBRANDT

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"DANGLING IN MID-AIR"

DEAR EDITOR:

Re: Editorial "On Your Own Feet," LUTHERAN WITNESS, December 9 issue:

This editorial must have been very confusing to your good people if they gave it any serious thought at all. You tell them to go to their Bible and find the truth, but you gave them no way of knowing which "receiving set" was receiving the truth. They might take one passage of Scripture and find that the "receiving set" of their Methodist neighbor or their Baptist, Congregational, and even their Lutheran neighbor, and, yes, even their Lutheran minister would have an opinion entirely different from their own concerning this one passage from Scripture.

It must make them feel as though they were dangling in mid-air, with not a foot to stand on.

Very sincerely and prayerfully yours,

Riceville, Iowa B.

NOTE: *"B." is right in picturing as "dangling in mid-air" anyone who goes to different church authorities, including the Pope, for the truth. That is why God wants us to come directly to Him in His Word. "If you abide in My word, you shall be My disciples indeed, and you shall know the truth, and the truth shall make you free" (John 8:31, 32, from the Catholic translation of 1941). "These were of a nobler character than those of Thessalonica, and they received the Word with great eagerness, studying the Scriptures every day to see whether these things were so" (Acts 17:11).* — W. F. B.

WANTED: "SUCCESS STORIES"

DEAR EDITOR:

Very many of our congregations and pastors confirm very few adults or gain new members for their churches. Will you please print success stories in the LUTHERAN WITNESS, what some congregations and pastors are doing to gain new members. May God bless your work!

Indianapolis, Ind. A. X.

NOTE: *Attention, pastors and congregations! Please send us your "success stories."*

"DAY DOLLAR"

DEAR EDITOR:

Please give the enclosed dollar to some Lutheran charity, preferably one dealing with needy children, for me. I call it my DAY DOLLAR. . . . If a Dollar Day for Sales, why not a DAY DOLLAR for God?

Start each day off with a gift and a prayer. Before attending to any business, slip a dollar bill into an envelope, and mail it to some charity or mission. Don't choose any in advance; whatever comes to mind at the moment is the chosen recipient. . . . It tones up the whole day, and, strangely enough, I don't seem to have any less, and I don't draw any more out of the bank. . . . In prayer we more or less seek to take in, and DAY DOLLAR is giving out. It is more than laying money aside for a purpose, but actually sending it on its way, and there's a thrill in that alone. I find that I am sending this small gift to various charities that I have always felt I wanted to help a little, but never got around to it. As I give, I find my interest in the given charity growing and becoming personal. . . . I am convinced that the act of giving . . . is as much worship as the gift itself.

Chicago, Ill. W. F. M.

NOTE: *This contribution was sent to our mission which is serving underprivileged children in the slums along the Mississippi River waterfront in St. Louis. Who's next?*

CHURCH DOORS OPEN ALL WEEK?

DEAR EDITOR:

Some people are advocating that church doors be kept open all the time for the convenience of individuals who wish to commune in church with their God in fervent prayer and private worship, and who feel that the solemn surroundings in the house of worship stimulate their devotional attitude.

Now, it is true that the church was built as a "house of prayer" for congregational worship, but it is equally true that for special, private prayer the Lord did not direct His followers to the Temple or the synagog. On the contrary, Jesus said: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to Thy Father which is in secret."

There is something seriously wrong if we need all kinds of stimuli to pray. No sufferer ever asked Jesus to go to the synagog or to the Temple with him, so that he could attentively and successfully pray to the Lord for help. The most remarkable prayers recorded in the Old and the New Testaments were spoken, not in the Temple, but in a great variety of places.

Let us beware of artificial emotionalism.

St. Louis, Mo. WALTER T. KOCH

ANOTHER COLLECTION?

DEAR EDITOR:

Since reading "Putting $13,000,000 to Work" in the November 25 issue, I wanted to write and suggest that our Synod have another $10,000,000 "Conquest for Christ" collection because the money is so urgently needed. I would suggest that this collection be started in 1954 and spread over a three-year period. Each congregation's share of this collection should be added to the regular mission budget for this period. In this way I believe it will also encourage us to give larger gifts for our expanding mission work in the future.

Bay City, Mich. FRIEND OF MISSIONS

AS YEARS GO BY

As raindrops fall and patter 'gainst my window,
It seems I hear them say to me:
"We haste and hurry ever onward, seeking
The heaving bosom of the sea."
So, too, the years are ever hasting onward.
I cannot stay them. Day by day,
In restless flow, relentless in their striving,
They hurry on and haste away
To seek eternity's vast, timeless bosom.
The years that still are mine to live,
I take them as a boon, for in God's keeping
Are all my days and years. To give
Is His; to ask, is mine. So this I'm asking:
That His sweet presence will surround,
Enfold me, filling all my day with radiance,
And, standing guard, at night, around
My couch, o'erlaying it with calm assurance.
And when dark clouds of doubt and fear
Enshroud me, may the flame of faith burn brightly
To lighten darksome hours and cheer
My frightened heart with hope and courage.
As years go by, as years depart,
I ask that they may touch not, may not tarnish,
The Savior's image in my heart.

St. Louis JOHN M. RUNGE

THE COVER

"The Presentation in the Temple," by Rembrandt (1606—1669). Hauritshuis Museum, The Hague. — The cover border is the liturgical color for pre-Lent.

Courtesy, Library, City Art Museum of St. Louis.

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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Pre-Lent and Its Message

By WALTER E. BUSZIN

Professor of Hymnology and Liturgics, Concordia Seminary, St. Louis, Mo.

It would be difficult indeed to find better proof for the Christ-centered character of our great liturgical heritage than that offered by the Christian church year. Over and over again during the past Advent, Christmas, and Epiphany Seasons our attention was called to the salvation which is ours only through Christ. Before us are the seasons of pre-Lent and Lent; they, too, point continually to Jesus, the obedient Servant of God, our crucified Redeemer.

The Sundays in Pre-Lent

Though pre-Lent, sometimes called the Septuagesima Season, prepares for Lent, we dare by no means belittle its value and message. To Christians living in all parts of the world its three Sundays are known by their Latin names: *Septuagesima, Sexagesima, Quinquagesima;* taken in this order, they mean: seventy, sixty, fifty. They indicate in round numbers the totality of days which separate them from Easter. These round numbers were used because Lent itself is a Quadragesima Season, that is, a season of forty days. The very names of the Sundays in pre-Lent therefore impress upon us the intimate relationship which exists between the three weeks of this season and Lent itself. As in Lent, the Hallelujahs are dropped on the Sundays in pre-Lent, and in the Graduals of these Sundays they are replaced by so-called *Tracts,* which are usually, but not always, penitential in character. In pre-Lent many drop the *Gloria in Excelsis* from the Order of Morning Service, and the *Te Deum* is omitted from the Order of Matins. Pre-Lent thus shares the penitential character of Lent.

Penitential Season

This penitential character is enunciated clearly in the opening words of the Introit for Septuagesima; these are verses 5 and 6 of Psalm 18:

> *The sorrows of death compassed me: the sorrows of hell compassed me about. In my distress I called upon the Lord: and He heard my voice out of His temple.*

In the Introit for Sexagesima Sunday we read the words of Psalm 44:

> *Our soul is bowed down to the dust: arise for our help and save us.*

We quote also from the Introit for Quinquagesima, which points to the Rock of Ages in the words of Ps. 31:1:

> *In Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness.*

Thus we see that pre-Lent is quite different from its preceding Epiphany Season. Epiphany accentuates the manifestation of the deity of Jesus Christ, the Son of God; pre-Lent, like Lent itself, invites us to be penitent, to be aware that our sins caused our Savior to shed His holy, precious blood, to suffer and die for us all. Epiphany is the season of light; pre-Lent, again like Lent, is a season of darkness. On Transfiguration Sunday, the last Sunday of the Epiphany Season, we sing in part in the Gradual:

> *Sing unto the Lord, bless His name; show forth His salvation from day to day: declare His glory among all people. Hallelujah.* Ps. 96:2, 3.

However, on the following Sunday, Septuagesima, the Tract of the Gradual uses the words of Psalm 130, a well-known penitential Psalm:

> *Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice. Let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand? But there is forgiveness with Thee: that Thou mayest be feared.*

Rays of Light

We note, therefore, that a radical shift takes place; no attempt is made to bridge the gulf between the Epiphany and the Septuagesima Season. Occasionally, however, a ray of light is admitted briefly into this season of penitence for the purpose of reminding us that while a season of light has passed with Epiphany, another such season of light, the Easter Season, is on its way. Even when penitent, the Christian sees the rays of hope. The Gradual for Quinquagesima is one such glorious ray of light; from Psalm 77:

> *Thou art the Rock that doest wonders: Thou hast declared Thy strength among the peoples.*

Its Tract is unusual, because it is not penitential, but joyful:

> *Make a joyful noise unto the Lord, all ye lands: serve the Lord with gladness.*

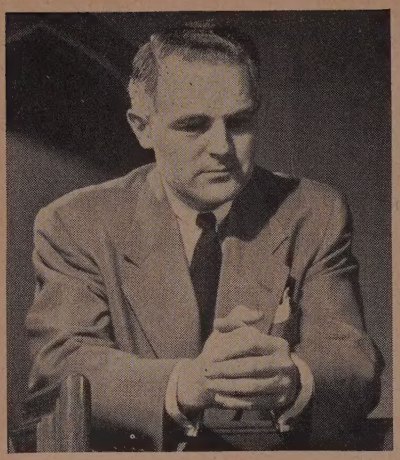
MISERERE MEI = *Have mercy upon me*

Serving with Gladness

The idea of serving the Lord with gladness must go hand in hand with being penitent. Penitence should not be an end in itself; when it is, it readily gives way to frustration and despair. The penitent Christian takes refuge in Christ and then seeks to serve Him. This service brings joy and satisfaction. The Gospels for the three Sundays of pre-Lent speak of this service; they present to us: 1. an invitation; 2. an assignment; 3. an objective. In the Gospel for Septuagesima we are invited to enter the vineyard of the Lord. The Gospel for Sexagesima speaks of the vast harvest fields of the Church and of the human souls with which we are privileged to work. The Gospel for Quinquagesima points to Christ's crucifixion and death; to teach and preach this message in all the world is the great objective of the Church. We are all by nature blind beggars, who need to have their sight restored by Jesus, and the great banquet hall of eternity will be filled not by haughty lords and wealthy aristocrats, but by poor, blind beggars, whose only hope in life was Jesus and who have been won for the mansions on high by the Gospel.

Obtaining the Crown

The life of those who truly accept the Gospel is by no means easy. The Epistle for Septuagesima informs us that they must run that they may obtain the incorruptible crown. They must be temperate in all things; they must all eat the same spiritual food and drink of the same spiritual Rock, which is Christ, lest they be overthrown in the wilderness and lose their path because of their blindness. The world, according to the Epistle for Sexagesima, will reproach those who accept Jesus and consider them weaklings. To His children God will say, as He said to Paul: "My grace is sufficient for thee; for My strength is made perfect in weakness." To remind us that our sinful flesh and the experiences of life are not to fill our hearts and minds with hatred, bigotry, and intemperance, the Church has very wisely seen fit to select St. Paul's great canticle on charity and love, 1 Corinthians 13, as the Epistle for Quinquagesima. The Church therewith reminds us, too, that it was love which prompted God to send His Son, the Son to obey, and the Holy Ghost to bring us the Gospel of redemption.



"Search me, O God, and know my heart"

A. DEVANEY, INC.

Forgive and—Forget?

By PAUL G. STEPHAN

Pastor, Mount Calvary, St. Louis, Mo.

Mr. —— was a silent, sullen man. He seldom spoke to anyone. He lived alone and for himself. A member of the church, he attended services quite regularly and called himself a Christian. It was apparent, however, that his conduct was not compatible with the teachings of Christ. Enveloped in a cloud of bitterness, he became sour on life. All attempts on the part of his pastor to determine the reason for the man's hostile attitude proved futile until he became very ill. On the seventh visit the pastor's kindness, patient solicitude, and sympathetic treatment were rewarded. The sick man opened his heart.

For thirty years he had harbored a grudge. While he had forgiven the offender long ago, he could not forget the grievance. He withdrew himself more and more from society and lived a miserable, wretched life. Though he had forgiven with his lips, his heart had not forgiven, because he would not forget, and, in God's sight, for thirty years he himself was not forgiven before the Throne of Grace. The fact that he would not forget made his statement "I forgive" only an outward expression.

Lip Forgiveness

How often have you heard the expression: "I can forgive, but I can't forget!" It would surprise us no end if it were possible to look into some human hearts and find lodged there bitterness, rancor, chafing and smarting under some unkindness, insult, injury, or offense, which, though it had been forgiven outwardly, still remained unforgiven because the wrong would not be forgotten. It appears that some people are not fully conscious of the fact that a glib, insincere "I forgive you" with the lips is not forgiveness at all when the mind holds the reservation: "But I won't forget it!" Doesn't that sound like: "All right, for the time being I'll act as though the wrong were righted and the whole matter were straightened out, but I will still hold it against you, and as soon as I have a chance, I'm going to get even!"

Perhaps a person means well and feels really sincere when he forgives another, but he has not fully rooted the wrong out of his mind. He permits the injustice to seethe and to fester there. He lies awake at night, losing sleep and rest, permitting himself to think about the injury to his feelings, and, consciously or unconsciously, he plans some scheme of revenge. Whether or not he is aware of it, he has not really forgiven the other, or he would dispel it from his mind and be at peace with himself and the offending individual.

Sham Christianity

This matter is more serious than many would care to admit. It is a flaw in applied Christianity. In the first place, according to the Fifth Petition of the Lord's Prayer no one can expect God to forgive him if he makes a mockery of forgiving by saying "I'll forgive, but I won't forget," because such an attitude of mind and heart simply shows that the whole matter of forgiving was mechanical, external, false. What is more, if a person will not forget, what else does he have in mind than to seek revenge? And God plainly says: "Vengeance is Mine; I will repay."

Foolish

Besides, such an attitude, if it were not so serious, is positively foolish. Take the case of two farmers whose fields lay side by side. They were bitter and hateful toward each other only because the cattle of the one had broken through the dilapidated fence of the other and devoured and trampled a few rows of unripened corn. For years the feud raged, each one seeking retaliation, as offense piled upon offense — over a fence — only because they would not forget the original unfortunate occurrence. Although amends had been made, it was not forgotten.

Then there are the endless "catty" remarks, made with smirking smiles from the supposedly sophisticated, all stemming from some minor trouble that never had been really settled years before, because the incident that caused the subsequent sins was not forgotten. "I'll forgive you now, but just remember, I'll not forget it, and when the right time comes, you'll know whom you hurt," said a man to his neighbor who made a small mistake in judgment and meant no harm. And so the battle started, with the result that both lives were unhappy and embittered. Some people are oversensitive and take offense where offense is not intended. But if they are offended, they should be quick to forgive and forget.

"But," someone objects, "is it always possible to forget?" In a sense, it is true, we retain many incidents in our minds; we store facts in our mental chambers that are not easily forgotten. Moreover, there are hurts in our hearts, ugly, unpleasant experiences, unkind words hurled at us, aspersions cast upon our characters, all of which have left their scars. They are there, and we remember them.

Is it possible to say "Forgive and *forget*"? Yes, even though a person may not be able to forget certain unpleasant experiences, if the physical, natural remembering is devoid of bitterness, a feeling for revenge, eagerness to get even, desire to hold a grudge, continuous holding it against the other, it is possible to forget.

Self-Examination

Because this matter is a spiritual defect that lies in the heart, mind, and soul of an individual and cannot always be seen by anyone else, some earnest, prayerful self-examination is suggested, as David prayed: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

The Remedy

A pilgrimage in these pre-Lenten days to Gethsemane to hear Jesus call Judas "friend" and invite him to return, with never a thought of anger, bitterness, or scorn for his shameful betrayal; a visit in spirit to the courts where Jesus stood on trial for His life; a vision of Gabbatha where our Lord endured the heartless scourging and mockery without a murmur or complaint, with never a thought of revenge; a remembrance of Golgotha to hear the Son of God and the Son of Man pray: "Father, forgive them, for they know not what they do"; a recollection of that Galilean shore where our Savior, after His resurrection, warm in His love for Peter, forgave him, with no threat "But I can't forget your denial" — such scenes will have a holy influence on the Christian and lead him to say: "I will forgive, and I *will forget!*"

Release That Energy

By ELMER A. KETTNER

Pastor, Wollaston Lutheran Church, Wollaston, Mass.

Ever since the creation of the world an amazing amount of energy has been bottled up in every atom, but it was not until recently that science discovered how to release it. We are just beginning to learn how to put it to good use.

There is even more energy, if a comparison can be made at all, between material and spiritual things, bottled up in the Gospel and in each individual Christian. It ought to be released. We know how to put it to effective use for the "healing of the nations." But it remains harnessed and helpless in most of us — as useless as the energy in an atom of hydrogen is to a layman.

Winston Churchill has said of atomic energy: "This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every man." We might paraphrase this by saying of our shackled spiritual powers: "This revelation of the secret of divine energy should arouse the most solemn reflections in the mind and conscience of every Christian — how to release that energy which the Scriptures call the power of God."

Power of God

St. Paul calls the Gospel "the power of God." The writer to the Hebrews says that the Word of God is "quick [living] and powerful." This power is given to us: "Ye shall receive power after that the Holy Ghost is come upon you." It is released and put to use through knowing and using the Scriptures. "The preaching of the Cross is . . . the power of God." When Christ dwells in our hearts by faith and we are strengthened with might by His Spirit in the inner man, He is able to do exceeding abundantly above all that we ask or think "according to the power that worketh in us." The Christian who reads, studies, believes, and uses the Scriptures will be a man of power. He can say with Micah: "Truly, I am full of power by the Spirit of the Lord."

Our Weakness

Can you say that? Must not most of us confess: "I am full of weakness. I am not powerful in convincing men of their sins nor in persuading them to accept the Lord Jesus Christ. In all my life I have never led anyone to Christ. I cannot get my husband to go to church. I am powerless even with my own children. I do not know what to say. Even when the thoughts are there, I lack the power of conviction and the courage to speak. What's more, I am powerless with my own flesh. I am not overcoming temptations. I worry; I have little confidence in God. I continue to sin. It could never be said of me as it was of the Apostles, 'With great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them.' I can only say I wish I had more of the power of God unto salvation."

Diminishing Power

If the power of God is in the Gospel and given by the Spirit to them that believe, why are we weak? At Syracuse University a study was made of more than 500 school children in the 12—18 age group. It was a typical cross section of teen-agers in family background and religious denomination. Among other questions they were asked to mark true or false such statements as: "It is sinful to doubt the Bible." "Every word in the Bible is true." "God is someone who watches over you and who punishes you if you are not good."

Seventy per cent of the 12-year-olds believed implicitly in these statements; only 33 per cent of the 18-year-olds accepted them. Psychologists at Ripon College in Wisconsin made a survey of 1100 freshmen and seniors in six different colleges. Seventy-five per cent of the freshmen believed in the power of prayer as against 66 per cent of the seniors. Ninety-two per cent of the freshmen believed that the Ten Commandments should be obeyed as against 76 per cent of the seniors.

The point in quoting these surveys is that faith is not something which grows naturally. Unless we are "feeding on the Word" daily, our spiritual powers become weaker. "Faith comes by hearing . . . the Word of God." Conversely, faith disappears as we hear and study the Word less. Is this perhaps our weakness in the Lutheran Church, that we discontinue studying the Word after confirmation? How foolish! Who would say: "I stopped growing at 14; I stopped eating at 14; and I stopped learning at 14"? Then why should we stop learning the Bible at 14? Why should we stop building our spiritual selves when we have just laid the foundation?

INTERNATIONAL NEWS PHOTO

The mushroom cloud after an atomic bomb explosion

Just to retain our childhood faith we must "labor in the Word and doctrine." But what Christian would be satisfied to remain static and not grow in faith? St. Paul said: "When I was a child, I spake as a child . . . but when I became a man, I put away childish things." He developed greater spiritual power. He grew spiritually. Must we admit that what we cast aside was our Bible?

Increasing Power

Or do you object: "I hear the Word of God preached in church. Isn't that enough?" The *St. Louis Post-Dispatch* recently reported a labor-management conference which was divided into three sections. The first section heard a prepared statement presenting the differences between management and labor and a suggested solution of their differences. The second group listened to a lecture on the same subject. The third group sat down with a moderator and discussed the problems, working out their own solution as they talked. The first two groups came away unconvinced; the third group, satisfied.

That does not mean that we should stop preaching, but that we should start participating more actively in the Bible discussions as the Bible Study Advance encourages us to do. One of my members tells me frankly: "When I do not have the stimulus of the Bible class, I don't read my Bible at all."

Locked up in our Bibles, in our hearts, is the Spirit of God, who works through us, who is endless power, power to testify of sin and grace, power to strengthen the weak and restore the erring, power that is being lost because it is not released. Think of what a spiritual powerhouse our Church could become if even 40,000 of its members began using the power inherent in the Gospel! Perhaps you, too, could realize what St. Paul wrote to Timothy: "God has not given us the Spirit of fear, but of power."

Do you know the thrill that comes from "stepping on the gas" in a new car? If your spiritual motor is stalled, perhaps you need a push to get started on a similar spiritual thrill. Bible Study Advance stands ready to give it to you.

It Can Be Done

The introduction of Bible classes has brought blessings to hundreds of congregations throughout Synod, as the following success stories testify

By OSCAR E. FEUCHT

Secretary of Adult Education

In the Bible Study Advance our Synod offers a service to our churches, to help them enlist more members in purposeful, rewarding Bible study that leads to stronger faith, better Christian living, and greater service to the Savior in His kingdom. This service to the churches has grown out of the experience of hundreds of congregations in our Synod which have succeeded in enlisting their people in Bible study and have received new blessings and spiritual power.

Every congregation can have effective Bible classes and through them can greatly enlarge its ministry of the Word.

Enrolling All Members a Goal

Although Zion Congregation of Lyons, Ill., now has four flourishing Bible classes, with 147 of its 530 members enrolled, it has set as its goal for 1953 the enlistment of 170 more members. Each year it has forged ahead toward getting the majority of the adults to attend the Bible class as well as the church service. "We know," says Pastor C. F. Spaude, "that if we get the adults, we shall also get the young people." A consistent publicity program to inaugurate the Bible Study Advance includes a display of Bibles and books that lead into the Bible, also a series of sermons on books of the Bible. Members will be asked to read each book prior to the sermon. The action of this congregation is typical of most churches in the Northern Illinois District, whose Board of Education is suggesting: "Let us double our Bible class enrollments in 1953."

Fears Unfounded

One of the most encouraging stories comes from St. John's Church, Marysville, Ohio, established in 1838 and a charter member of Synod. It has had a Christian day school from the time of its founding, but until recently it had neither a Bible class nor a Sunday school.

When Pastor Henry A. Allwardt in 1949 suggested Bible classes to indoctrinate his people further and help them make the transition from German to English services, the proposal was defeated. However, six months later a layman who had been reading in our church periodicals about adult Bible classes again brought up the subject. This time the congregation approved. A Bible class which met between the two morning services was started. By Lent, 1950, the average attendance was 218, and the interest has continued undiminished.

This experience put to shame the unfounded fears of those who said such things as: "There is no time on Sunday morning for a Bible class"; "a Sunday school would hurt the Christian day school"; and "Bible class would be a waste of time, since only a few would attend."

Enlarges Teaching Ministry

Out in Twin Falls, Idaho, is one of the many growing adult Bible classes of the Northwest District. During the past year this class has studied books of the Bible, chapter by chapter, and has found each one rich in meaning for our times. The class has had an interesting course on Biblical prophecies and their fulfillment. It has also studied for two months the *Common Confession*, checking every doctrinal statement with what the Bible has to say on the subject.

A practical course, which members of the class still talk about, dealt with applications of the Ten Commandments for Christian family life. The class is now planning to compare the Revised Standard Version of the Bible with the King James translation in a series of well-planned lessons.

Pastor R. C. Muhly writes: "We have a brief report in our Bible Hour, in which I tell the class of the latest projects of Synod and discuss some of the most significant articles in our church papers. The adult Bible class has greatly enlarged my teaching ministry."

Top: Pastor O. F. Hinrichs teaching the Bible Class of St. Paul's Church, Truman, Minn.

Below: The average attendance at the Bible Class of Concordia Church, Conover, the Rev. R. F. Lineberger, Pastor, is 140.

Right: Pastor A. F. Winter teaches the Adult Bible Class at Our Redeemer, Evansville, Ind.

Below: Adult Bible Class, Immanuel Church, Twin Falls, Idaho, the Rev. R. C. Muhly, pastor

How to Keep Your Young People

Have you had difficulty in keeping your high school youth interested in Bible study? Then you will want to hear about the Church of Our Redeemer in Evansville, Ind. "Direct appeals to parents for co-operation were almost fruitless," Pastor Alfred F. Winter says. "Last summer we hit upon the idea that if our high school youth had Bible teachers with a reputation for understanding teen-agers, they would be interested. So we drafted two high school teachers, a young man for the girls, a biology teacher for the boys. Results were amazing. Never have we had such sustained interest and such consistently high attendance of the majority of our teen-agers in our junior Bible classes."

The same congregation has 100 persons in its adult Bible class, which never lacks practical applications, which members usually supply. This class regularly welcomes new members affiliating with the congregation and regularly engages in soul-winning projects.

How One Class Selects Its Courses

A single device has helped Emmanuel Church of Fresno, Calif., the Rev. J. P. Uhlig, pastor, develop its study plan year after year. Through an Interest Finder the book of the Bible to be studied is selected. In the same way the class finds the doctrines on which members want help, which then develops into a course on "Christian Beliefs." The program for "Practical Life Problems" grows out of a question box. This arrangement, which gives variety and supplies three types of courses each year, produces lively discussion.

Recently each member of the adult Bible class was given a Gospel portion and instructed to read it and mark the most meaningful passages. Members then exchanged "portions" and learned which verses were enlightening to fellow members. Then class members gave these marked Gospels to their unchurched friends with the comment: "These passages have been especially helpful to us; we hope they will help you also."

Pastor Uhlig also reports that his Bible class has already given 200 volumes to build up a practical church library which helps teachers and students alike.

Small Quarters No Obstacle

That a general Synod-wide emphasis helps congregations was demonstrated by Bethany Church in Omaha, Nebr. Sixteen members who accompanied their pastor to a Bible study workshop were convinced that Bible classes are essential for the church's life and growth. The rented quarters of the mission soon became too small; so the junior Bible classes met at the home of a member to make room for an adult Bible class at church. All classes expanded as the congregation grew and occupied its new church plant. Several laymen, under the leadership of Pastor A. C. Burroughs, help with the teaching. The adult Bible class sends promising young people to leadership training schools each summer. It also supplies books for the Sunday school library and helps the congregation with its welfare program.

How One Class Helped Parents

The enrollment of 20 per cent of the members at St. Paul's, Church, Truman, Minn., is attributed to two things: the enlisting of all young people and adults confirmed each year and *holding* them, and the variety of the Bible class program.

For instance, in a six-month period the adult Bible class studied the same portions of Scripture which their children were learning in Sunday school. Each lesson was first applied to adult needs and then discussed from the viewpoint of parents re-teaching the lesson at home to their children. This approach to Bible study brought out many new faces. It also showed how flexible and practical a Bible class program can be.

After receiving the Bible Study Advance materials, Pastor O. F. Hinrichs wrote: "Our classes have been running on a sort of come-if-you-please basis. In 1953 we hope to change that to 'come with me, please.' "

Laity Enlists Laity

The importance of setting up Bible study with the people who are to form the class can hardly be overemphasized. Concordia Church, Conover, N. C., has had Bible classes for many years. But it attributes its recent increase in enrollment in the adult Bible class (from 50 to 175) to the new emphasis on Bible study given by Synod's Board for Parish Education. Members of the class are credited with the increase, since they themselves invited and brought others. "Once people come to the class, they usually remain, since we find new lessons for everyday living on every page of God's Word," writes Pastor R. F. Lineberger. This church also has a young men's Bible class and a young ladies' Bible class. The total enrollment is 250.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Take! Thank! Tell!

The cover picture of this issue reproduces the "Presentation," painted by Rembrandt at the age of twenty-five (dated 1631). The artist skillfully combined two episodes of the Gospel for the Festival of the Presentation of our Lord, February 2 (Luke 2:22-38).

Everything in the picture converges upon the Holy Child. His golden halo makes Him a source of light within the sunlight that strikes the central group in the lofty, dimly lighted Temple. Simeon has taken the Child from Mary's arms. It is a beautiful gesture of faith: The Child belongs to him and to all no less than to Mary. The aged Anna adds her thanksgiving for this Child to the exalted *Nunc Dimittis* of the kneeling saint. And she will go on to the end of her days telling the Good News to waiting souls.

Take! Thank! Tell! is the message of the picture and the Gospel story behind it. And that is really the sum of our duty over against this Child as individuals and as a Church. Not one item dare be lacking. The unity of the three spells living Christianity.

Welcoming New Members

We have been accustomed to hearing criticism about cool churches which are slow in welcoming visitors and new members. No doubt the criticism in some instances is justified. Where that is the case, congregations should remedy the matter.

A new member recently came up with the view that getting in with the new church home is just as much a responsibility of the newcomer as of those who have been members of the congregation for years. That was a different approach, and it's something to think about.

Christ and the Atomic Age

December 2, 1952, marked the tenth anniversary of the first atomic chain reaction at the University of Chicago. The atomic bomb brought the Second World War to a quick end. Since then the bomb has been on the minds and consciences of its creators, for in the hands of evil men it could become a curse. Scientists therefore turned to religious leaders for help. They found they could control the bomb, but not men.

In Christ is greater power than man can invent, for He is the omnipotent Lord. From Christ we can learn how to use power. His almighty power is combined with justice and love. If Christ dwelt in the heart of every human being, atomic or any greater power would never be used for evil, but only for good.

The challenge is clear to all Christians. Christ must be brought to all people, so that all may accept Him in faith and let Him rule in their hearts and lives. Then all energy and force will be used for God and the welfare of mankind, and we need not shudder before the atomic ogre. Our obligation: Preach and teach the Holy Gospel.

Brotherhood Week

Brotherhood Week for 1953, February 15—22, will be the major and most spectacular activity in the silver jubilee celebration of the National Conference of Christians and Jews. There will be forums, dinners, round tables. Brotherhood Week is not the only activity of the Conference of Christians and Jews. It uses the educational and social influence approach in schools and communities to counteract prejudice and intolerance. The Conference stands for the privilege and right of diversity, multiformity, and outright differences. Honest and fair testimony for or against someone or something can be wholesome.

We certainly endorse any effort to attain and preserve amity, understanding, and true neighborliness, and we are against smear, discrimination, and injustice in intergroup relationships as well as between individuals.

However, since the term *brotherhood* had its origin in modernistic and liberal religious thought, the term is subject to misunderstanding. It may mean that it makes no difference what you believe in religion, that we are all brothers and will attain eternal life. It could connote indifference in religion. It is used officially, however, we understand, to connote about the same as being a good neighbor, a good fellow citizen. It would be well to have this matter clarified. The National Conference is a civic group. In spite of its national policy, well-meaning but misunderstanding people have in various localities indulged in unionistic practices in religion, uniting in joint work and worship without being one in doctrine. In the civic area there can be joint work without unionism.

They Tell a Story

Our pastors have received the forms for reporting the statistics of the congregation. To compile all the information requested by the Statistician for Synod is sometimes not a delightful task. Treasurers, Sunday school officers, representatives of various organizations, can make the compilation simpler for the pastor by supplying as soon as possible the information he requests.

Some view the preparation of the parochial report as a necessary evil — made necessary by the various boards and committees of Synod. Others, however, use these statistics to tell a story to the congregation. For example, the figures on Baptisms, confirmations, adult accessions, can tell whether we are effective in carrying out the command of the Savior: Disciple all nations. Perhaps those figures show that only the pastor is concerned about winning more people for Christ and for work in His kingdom.

The figures on church and Communion and Bible class attendance tell a story about our love for the Word of God and for the Lord's Supper. Sometimes these figures are not flattering.

Many pastors and congregations are using these statistics to take inventory of themselves. They have found that statistics need not be dry. They have learned to make them tell an interesting and profitable story.

The "Lodge Question"

Wilfred Bockelman, in the January 10 issue of the *Lutheran Standard* (ALC), has some pertinent things to say about the incompatibility of Christianity and lodgery. Attending a lodge funeral, he found the tone of the whole service to be one of salvation by works, by one's own righteousness; not one word about our needing forgiveness for our sins. The eulogy, he says, praised the deceased for all the good works he had done and ended in these words: "Let us all follow the example of this brother and so live that when we hear the summons of death, we may likewise be able to merit our place in eternity."

To which the author adds:

Any person is at liberty to hold such a belief if he wants to; but he is not at liberty to hold such a belief and *call it* Christian, because the Christian faith is the direct opposite of this.

After citing a number of Bible passages which state that no one is righteous, that we are saved by grace and not by works, the writer concludes:

One may disagree with that if he wants to. . . . But one thing he can't do: He can't say that the lodge and the Church teach the same thing. . . . The lodge teaches that the way to get to heaven is to lead a good life. . . . The Bible teaches . . . that the only way to be saved is to cast oneself on the mercy of God, who gave His Son to die for our sins, that we through Him might be saved.

Surely such "lodgery" religion and Christianity are utterly opposed to each other. See article on page 11.

Good Hats a Quarter

On the streetcar we glanced at the morning paper which a man across the aisle was reading. "Good hats a quarter," a line of heavy type seemed to say. Bargain-minded, we felt an impulse to take advantage of the exceptional offer. We needed a new hat. When we saw the line at close range it said: "God hates a quitter."

God hates no one, not even a quitter. But God admonishes us to keep up the good fight of faith, to be valiant in our warfare against evil, and not to be fainthearted in the struggle.

Martin Luther was no quitter. The odds were against him at Worms, where he challenged a world arrayed against him, where princes and prelates opposed him, where bloodhounds of vengeance dogged his every step, and where even his friends failed him. But the great man of God was no quitter. His defiant "Here I stand; I cannot do otherwise. God help me! Amen" has come thundering down the ages as an act of heroic faith and courage.

All the world is acquainted with the sad fate of Christian missions in China. The men and women in service there were filled with the victorious certainty of their Christian faith and were living sacrifices to the glory of the Savior and the salvation of their fellow men. The missionaries had long waged an uphill fight against the forces of evil in a heathen land, before they were finally driven from the country. But they were no quitters. Our own group of consecrated workers followed thousands of refugees to Hong Kong and Formosa, where they are now continuing to minister to the spiritual needs of the unfortunate expatriates.

The present state of our civilization is something to think about. Of the world's total population more than 300 millions have rejected Christ in favor of Mohammedanism, with its sensual, woman-degrading religious system. An equal number is still satisfied with the mysticism of Confucianism and Buddhism. More than these combined numbers still love the idolatry of other Oriental superstitions, and 12 million Jews still consider Jesus Christ, the Savior of the world, an imposter. In our own country alone there are 67 million unchurched people.

These figures throw a staggering challenge at us. What will we do about it? Will the world be the better because we lived in it? It will be if we support our missions with our prayers and our gifts. We of The Lutheran Church — Missouri Synod have promised, according to our abilities, to support 1,000 missionaries in 27 countries of the world. To meet our obligation all of us must help. There must be no quitters among us.

For the Coming Convention

1953 is convention year for our Missouri Synod. For the first time in its 106-year existence Synod will hold its triennial meeting in the South — at Houston, Tex., June 17—27. By way of preparation, President John W. Behnken, beginning with this issue, will contribute a series of articles for the LUTHERAN WITNESS on Synod and its functions. Are you familiar with the various methods your church body uses to carry on its work? Read these articles and be informed. Learn how your Synod spreads the kingdom of our Lord.

. . . And Charity

The most important discovery for anyone in the world to make is the fact that God is Love. God has revealed His love to men. This revelation has wrought remarkable changes in the hearts and lives of people. It has touched families, nations, and man in every relationship of life.

This love of God fills the heart of Christians and shines forth from them to our cold world. It is more than the little candle that throws its beams far. It affects others. They feel its warmth.

The charity, or love, of the Christian comforts and helps the needy and lonely. Moved by Christ, the Christian serves others. He helps to make the dreams of the hungry and the sick come true.

Yet in a world in which love has grown cold there is danger that the Christian become cold, that he leave the whole responsibility to government or civic enterprise, and resort to scientific devices to discover and measure need to the point that the real soul and healing power of charity be lost. It is good for the soul of the Christian to do some personal charity work. If he uses the Gospel with his charity, he will be good for the soul of others. Unless we exercise our Christian love, this impulse will fade and die or burn itself out as it merely idles but does not move. Christian love was created not to die but to abide forever.

Our Colleges

The major portion of the "Conquest for Christ" offerings was designated for the advance of Synod's ministerial and teacher-training schools. In the last issue of the WITNESS Executive Secretary Martin J. Neeb gave a general progress report of the completed and projected program of the Board for Higher Education. In this and subsequent issues the secretary will furnish WITNESS readers with a detailed account of the allocations and progress made for each of Synod's 14 colleges and seminaries. We know that all contributors to the "Conquest for Christ" collection will follow these reports with interest.

Bronxville Concordia

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

Approximately $100,000 of the "Conquest for Christ" offering funds have been invested in Synod's Concordia Collegiate Institute at Bronxville, N. Y. Most of these funds were used to equip and furnish the Walter A. Maier Memorial Library in the Brunn-Maier Science and Library Building, which has been completed and is in use. In addition, the synodical membership in the area from which most of Concordia's students come have contributed almost $400,000 to make this new construction and other campus improvements possible.

Concordia Collegiate Institute is Synod's only preparatory school for ministerial and teacher training in the eastern half of the United States. Total replacement value of land, buildings, and equipment is estimated at $3,300,000. The Rev. Albert E. Meyer is president of the school.

The new Brunn-Maier building fills a longfelt need. The newly completed Maier Library provides adequate and modern library facilities. The reading room seats 100 students. Also included in the building are a librarian's office, workroom, a cataloging room, an archives room for Concordia and the Atlantic District, and a records room.

The new structure also contains the Arthur Brunn Science Hall, with well-equipped laboratories for physics, biology, chemistry, and home economics. It has a tiered lecture room for 80.

Campus Expanded

In 1948 the Board of Control (chairman, the Rev. H. J. Rippe; secretary, the Rev. Louis S. Wagner) was authorized to add to the Concordia campus a 9½-acre tract directly opposite the main campus and flanked on one side by our Concordia Lutheran Church (the Rev. H. Halter, pastor) and on the other side by the Concordia athletic field. Since the erection of the Library-Science Building exhausts the development possibilities of the main campus, this additional acreage provides for the school's future expansion.

Fully Accredited

When the New York State Education Department authorized junior colleges to grant degrees three years ago, Concordia was among the first to qualify for conferring the Associate in Arts (A. A.) and the Associate in Applied Science (A. A. S.) degrees. Both the high school and the college are also separately accredited by the New York State Education Department, and, in addition, the junior college division is accredited by the Middle States Association, which supervises regional accreditation in the area.

300 Students Enrolled

The current enrollment is the highest recorded on the Bronxville campus in the past five years. There are 115 students registered in the junior college, which Theodore W. Hausmann serves as dean. Carl W. Weidmann is principal of the academy, which currently enrolls 184 students. Twenty faculty members comprise the teaching staff. Approximately half of these are salaried by the Lutheran Education Society because of an extensive program of general education.

With the notable growth of parish schools in the Atlantic District during the last decade, it has also become necessary to emphasize the teacher-training program on this campus. Graduates, mostly women, complete their last two years of college training at Concordia Teachers College, River Forest, Ill.

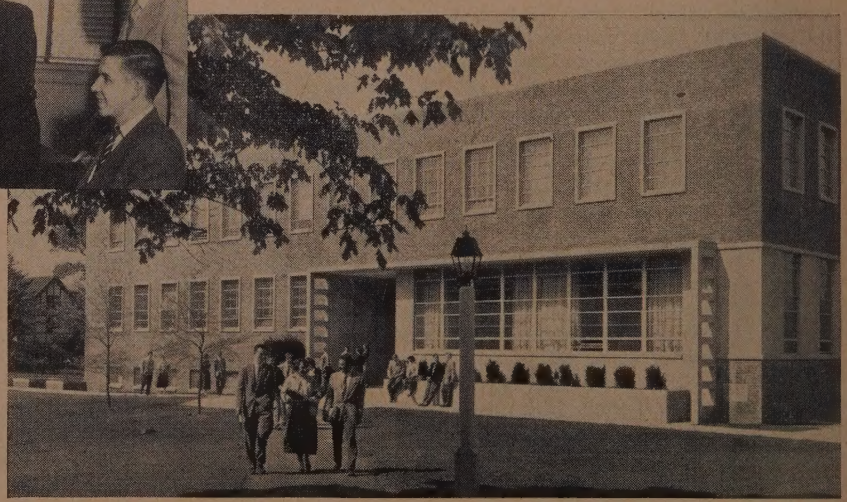
Well-Planned Campus

The main Bronxville campus includes six buildings and nine faculty residences. *Administration Hall*, built in 1909, houses offices, the chapel, and classrooms. In the *Commons Building* are food preparation facilities and the dining hall. *Schoenfeld Gymnasium* is equipped for competitive sports and physical education. *Sieker Hall* and *Bohm Hall* house the college men and high school boys. The *Brunn-Maier Science and Library Building* completes the main campus.

Three off-campus residences provide housing for the women students of the junior college: *Ressmeyer Hall*, *Koepchen Hall*, and *Ward House*. At present 70 girls are enrolled.

Concordia Collegiate Institute was founded in 1881 as a preparatory school in St. Matthew's Lutheran Church, Lower Manhattan. In 1884 the school was moved to Hawthorne. When that campus became inadequate in 1910, Synod moved the school to its present location in Bronxville, Westchester County. This location is easily accessible by suburban electric railroad direct from New York City.

Left: President Albert E. Meyer meets with students in his office. Right: Brunn-Maier Science and Library Building



"Conquest for Christ" offering completes the improvement program of Concordia Collegiate Institute, Bronxville, N. Y.

And Jesus Said

Repent, for the Kingdom of Heaven is at hand. Matt. 4:17.

When Jesus returned home to Galilee after the extended sojourn in southern Palestine, described in John 2:13—4:42, He had become what we in our vernacular call a celebrity; everywhere in His home province people talked about Him as a teacher and preacher of great promise. What is His message? was the question on the lips of the thousands that came from far and near to hear Him. Would He courageously proclaim a program of social and political reform? Public affairs were in a bad way; national independence was gone; the Romans were masters of the country; taxes were exorbitant, dishonesty and corruption rife; a complete change was needed.

Jesus did preach reform, but in an altogether different sense from the one ardent nationalists expected and desired. "Repent!" was His message. He proclaimed a cure, but a spiritual one. We use the word "repent" almost every day. Do we understand its Biblical sense? A man, in a drunken spree, has been guilty of reckless driving and has killed a pedestrian. Now that he is sober, he feels sorry; he repents, we say. The term, as used by Christ, does refer to sorrow over wrongdoing, but to far more. According to the Greek original it signifies "change of heart," "change of mind." It pertains to the same thing that Jesus insisted on in His conversation with Nicodemus — regeneration, the new birth: "First let the tree become good, then the fruit will be good too" was, as Luther often remarks, the principle taught by Jesus. The reforms required will come if the people repent. The change of heart which Jesus preached has as its background a live recognition of the heinousness of sin; its real essence, however, is assumption of a different attitude toward God, the joyous, grateful acceptance of the pardon He freely offers for the sake of the Redeemer, genuine faith in God's love as manifested in the work of Christ. Where this faith has entered, an altogether different view of wrongdoing follows. We see that what Jesus insists on is not merely the adoption by a man of a set of excellent rules after which to pattern his conduct. If that had been the content of His message, it might have been popular for a while, but in the end it would have proved as sterile and as ineffective as the moralizing discourses of the pagan philosopher Seneca. "Turn from your sins, accept God's pardon, resting on the work of the Redeemer," was Christ's call. Who of us does not realize that he needs this repentance anew every day? WILLIAM F. ARNDT

Your Synod

What is a synod? Some people think that a synod is a group of officials or an organization of pastors. The dictionary defines *synod* as "a meeting or assembly of ecclesiastics or church delegates for mutual deliberation on matters affecting the churches to which they belong and designed for their guidance."

The word comes from the Greek words *syn,* meaning *with* or *together,* and *hodos,* meaning *way.* Hence *synod* is a coming together. It may be a meeting of church delegates or an organization of congregations. We mean the latter when we speak of our church body as The Lutheran Church — Missouri Synod.

Why do we have a synod? There is no command in Scripture for it. However, Scripture nowhere forbids it. Congregations certainly have a right to effect a synodical organization, and experience has shown that such a voluntary organization enjoys God's blessings.

Our forefathers, who organized our Synod, unquestionably showed an earnest desire to unite with other like-minded Lutherans. The publication of *Der Lutheraner* by Dr. Walther and his congregation in St. Louis soon led to the discovery that there were fellow Lutherans in other sections of the United States. Correspondence led to meetings, and these meetings brought about the organization of a synod.

Why? Our fathers stated their reasons in the following objects in Article III of our synodical constitution:

1. The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17);

2. The joint extension of the kingdom of God;

3. The training of ministers and teachers for service in the Evangelical Lutheran Church;

4. The publication and distribution of Bibles, church books, schoolbooks, religious periodicals, and other books and literature;

5. The endeavor to bring about the largest possible uniformity in church practice, church customs, and, in general, in congregational affairs;

6. The furtherance of Christian parochial schools and of a thorough instruction for confirmation;

7. The supervision of the ministers and teachers of Synod with regard to the performance of their official duties;

8. The protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights.

J. W. BEHNKEN

"Lodges and Lodges"

For some time we have wanted to get into the hands of our people a few basic points coming into consideration regarding "*lodges.*" There are "lodges" and "lodges." Some of them go by that name but have no features connected with them with which a Christian could find anything wrong. On the other hand, there are other "lodges" of which a person has to say that the religious features connected with them teach or imply ideas and thoughts that a Christian cannot regard as true; in other words, a Christian finds many religious ideas taught or implied in the religious features of some lodges which he finds to be quite inconsistent with several of the foundation truths of Christianity. How can a Christian detect the "lodges" or organizations to which it would be inconsistent for him to belong?

If he knows and treasures the basic Bible truths, he will soon know that he cannot join an organization

1. If he finds that it does not *worship the true God,* Father, Son, and Holy Ghost, and if a group in its prayers studiously avoids reference to the Triune God and to Christ as Savior (Matt. 4:10; 28:19; 1 John 2:23);

2. If he finds that it teaches or in its prayers implies a way to salvation other than by faith in Jesus Christ (John 14:6; Rom. 3:28; Eph. 2:8, 9; Acts 4:12; John 3:14-18);

3. If its *prayers* are not made in the name of Jesus Christ, and if reference to Jesus as Savior is studiously avoided (John 16:23; 14:13, 14; 15:16);

4. If its *burial ritual* says that all members, including non-Christians, will enter heaven (John 3:36; 8:24).

By that we do not at all mean to imply that we are to hate lodge members. Quite the opposite. Let us in a kindly way discuss with them some of the basic religious truths involved. Then bring into the picture a pertinent Scripture passage. Do not "crowd" for immediate acceptance. Let the Holy Spirit do His work. In such an atmosphere God's truth gets to be seen, and God gives people strength of conviction to take steps which, humanly speaking, are often quite difficult and painful. Let our goal always be to help people find and rejoice in the great Gospel truths of Scripture, that they may have a share in the blessings of the great God of all mercy and grace, for "this is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

If in doubt about a "lodge," speak to the pastor about the matter. And, oh, yes, do so *before* you sign up. Investigate thoroughly beforehand.

(From the 1951 Report of St. John's Church, Elyria, Ohio, by the pastor, the Rev. Henry Lieske.)

NEWS

A Lutheran layman, Dr. Gabriel Hauge, has been appointed economics consultant to President Eisenhower. Dr. Hauge is the son of a pastor of the Evangelical Lutheran Church, Rev. Soren G. Hauge, Hawley, Minn.

Victor Growcock, well-known figure in religious film circles, assumes the top post this month in the Audio-Visual Aids Service of The Lutheran Church — Missouri Synod.

Growcock was in charge of promotion and sales for Churchcraft Pictures since 1945. In his new duties he succeeds Melvin F. Schlake, Executive Secretary of Lutheran Television Productions, the recently established TV agency of The Lutheran Church — Missouri Synod. LTP produces the popular family-type half-hour program "This Is the Life," currently running on more stations than any other TV show in the country.

The Audio-Visual Aids Service of The Lutheran Church — Missouri Synod, which releases Concordia films, is located at 3558 S. Jefferson Ave., St. Louis 18, Mo. During the past year the Lutheran AVA office prepared five new motion pictures on the work of Lutheran foreign missions, produced 35 new filmstrips on Bible stories, and produced and distributed the full-length movie "All That I Have." Hailed as an outstanding religious stewardship film by many denominations, "All That I Have" was booked in more than 5,000 congregations of the Missouri Synod as part of the $10,000,000 extra-budgetary drive for Lutheran mission and education expansion.

The Rev. Adolf F. Michalk, pastor at Schillersdorf (Bas-Rhin), France, and Vice-President of the Ev. Lutheran Free Church of France, wrote the "Conquest for Christ" Committee that last summer his "little handful of Christians" resolved to make a valiant effort to match the zeal of the brethren in the States. "We thought," Pastor Michalk wrote, "that we should strive to collect about 350,000 francs (about $1,000), but many doubted our ability to bring such an offering. We can now report that we have passed that sum by a few thousand francs."

The $750,000 goal of the Chicago High School campaign was oversubscribed by $74,000.

At their home in Saratoga Springs, N. Y., Mr. and Mrs. John A. Beyer on last Thanksgiving Day celebrated their 65th wedding anniversary with their sons, daughters, and other relatives who could join them for the occasion. A highlight of the celebration was a coast-to-coast telephone hookup with other members of the family: the Rev. and Mrs. John A. Beyer, Seattle, Wash.; Mr. and Mrs. Henry D. Beyer, Long Beach, Calif.; Mrs. H. Andrew Beyer, Pittsburgh, Pa., and numerous grandchildren living throughout the States. Pastor Paul Buchheimer of St. Paul's led the service of thanksgiving at the home.

One of their sons, the Rev. Henry A. Beyer, for many years pastor of Good Shepherd in Dover, N. J., died in 1950.

John A. Beyer, now 88, combined witnessing for the Lord with his business. Thousands of religious tracts and pamphlets found their way from his store to his many customers. On December 3, less than a week after the anniversary, Mrs. Beyer died.

The Lutheran Laymen's League and Concordia Publishing House have announced a one-act play-writing contest, which is intended to provide plays suitable for use in Christian churches, especially the Lutheran Church and its auxiliary organizations. The choice of subjects is unlimited. The script may have a religious or biographical subject as its theme; it may be a good, clean comedy or one of a number of other types of drama suitable for production by church groups. The rules are:

1. The contest is open to men and women of senior high-school age or older.

2. The play may be written by an individual, or it may be the product of the collaboration of two or more persons.

3. It must be a one-act play. It may have several scenes.

4. The play must not exceed one-half hour's duration.

5. The play must be suitable for use by organizations or groups in a Christian church.

6. It is suggested that stage sets and costumes be kept fairly simple, and that the number of characters with speaking parts be kept at a minimum.

7. Each entry in the contest must be accompanied by a signed statement that the entry is the original work of the person or persons making the entry.

8. The script must be typewritten on standard 8½"×11" paper, double spaced, three copies.

9. All entries become the property of the Lutheran Laymen's League and Concordia Publishing House, including publication, radio, and TV rights. No entries will be returned.

10. The decision of the judges is final.

11. All entries must be mailed before April 1, 1953, to PLAY CONTEST, Lutheran Laymen's League, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

The awards are: First Prize, $200; Second Prize; $150; Third Prize, $100; Fourth to Seventh, $50; Eighth to Fifteenth, $25.

A 61-year-old Lutheran missionary, the Rev. Richard Gustav Otto Reusch, in his 30 years among the Masai and other tribes of Tanganyika Territory in British East Africa, climbed for the 50th time Mount Kilimanjaro, Africa's highest point, more than 20,000 feet above sea level. He is the pastor of an orphaned mission field supervised by the Augustana Lutheran Church for the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council. The scion of a German family which moved to Russia, where it owned vast estates along the Volga, Dr. Reusch spent much of his youth climbing peaks in the Caucasus. Later he became a professor of theology at the University of Dorpat, Estonia.

Almost the entire population of Niue Island asked the New Zealand government to remove Mormon missionaries from the island, the *Pacific Island Monthly* reported. Niue, 400 miles east of Fiji and under New Zealand jurisdiction, has been a "one-church" island for 106 years. The London Missionary Society, a predominantly Congregational organization, ministered to the islanders. The *Monthly* said that other faiths have failed in attempts to become established on the island.

Ernest Hahn Commissioned as Missionary to the Moslems

This picture, taken after the ordination of Missionary Ernest Hahn, December 14, 1952, at St. John's Church, Toronto, Canada, shows (l. to r.) the Rev. Robert Landeck, Secretary, Mohammedan Mission Society; Albert Pollex, Trinity, Toronto; Oscar Puhm, Estonian, Toronto; George Bornemann, St. John's, who officiated at the service; Mrs. Hahn; Missionary Hahn; Dr. Wm. Arndt, St. Louis, who preached; the Rev. John Terras, Estonian, Toronto; and Clarence Eifert, Vicar, St. John's.

Seven pastors who assisted at the ordination represented the Lithuanian, Latvian, Estonian, German, Slovak, Finnish, and British Lutheran churches. The organist was a Dane; the choirmaster, a British subject; the local pastor, an American citizen; and the preacher, a Greek scholar. One worshiper said that the service was the nearest thing he had ever witnessed to a United Nations service. Others thought of the tongues of Pentecost.

While taking courses in Arabic at the University of Toronto, Ernest Hahn decided to prepare for the post to which he is now going.

December 19 the Hahns sailed for India, which may seem like the end of a long journey for Mrs. Hahn, who, when the Russians invaded Lithuania in 1944, fled with her family to Saxony. When the Russians took over that part in East Germany, she moved from one DP camp to another until she sailed for Canada in 1948. While serving as secretary for the Lithuanian Lutheran congregation in Toronto, she met a young seminarian who was helping his father, the Rev. Ernest Hahn, pastor of St. John's, Toronto, to gather children of refugee families into a Lutheran Sunday school. The young people were married in 1950. With her training as a nurse Mrs. Hahn will assist her husband in his Christian missionary work among the Moslems of India.

The missionary's father died in 1951; his mother still resides in Toronto. Mrs. Trude Trakis, mother of Mrs. Hahn, now lives in Cresco, Iowa. She came to the U. S. under the DP program sponsored by Lutheran Resettlement.

Easter Assortment

No. 66W7552. Quality, reverence, and dignity—all combine to provide "the Best in Christ-Honoring Easter Greetings." Features an array of beautiful color combinations. $1.00.

Easter Assortment

No. 66W7553. Fourteen lovely Easter folders featuring decorative floral arrangements, crosses, and other Easter motifs in beautiful color combinations. The friendly Christian sentiments are accompanied by appropriate Scripture texts. With matching envelopes. $1.00.

Confirmation Invitation Post Card

Full-color outdoor church scene. Verse: "Lord, give us love, Thou only Source of love; For us Thou hast Thy holy life laid down That we might have the crown; That we with Thee might ever live, Thy mercy give; Grant us this love!" Invitation printed on back of card.

No. 65W2373. Per dozen ..... $ .20

Confirmation Invitation Folder

"My Confirmation" is an exquisitely designed full-color folder for inviting friends and relatives to the confirmation. Selected Scripture text and poetry. Size, 4⅜ x 3⅝ inches. Envelope included.

No. 65W1003. Per dozen ..... $ .50

Sponsor Letter

This dainty four-page Sponsor Letter, an invitation to the confirmation service, is addressed to the sponsor. Provides space for this information: date of confirmation, name and address of church, time of service. Three stanzas of poetry dedicated to the sponsor. With envelope. Size, 3¼ x 4½. Available with German or English text.

No. 65W79. Each ..... $ .05
Per dozen ..... $ .50 plus postage

Confirmation Greeting Folder

"For Your Confirmation" shows design of chalice, Bible, and flowers, in lovely full color. Appropriate poem and selected Bible verse. Size 5½ x 4¼ inches. Envelope included.

No. 65W2395. Each ..... $ .05

Confirmation Greeting Folder

Features a lighted candle and flower design in delicate pastel shades. An appropriate poem and Scripture text. With envelope. Size, 4½ x 5⅝.

No. 65W1425 ..... $ .05

Easter Greeting Post Card

A beautiful full-color post card, featuring the Open Tomb. Scripture text, "The Lord is risen," Luke 24:34.

No. 65W2203 ..... $ .20

(On all orders for $2.50 or less please add 25 cents service charge)
(Use Handy Order Form on Page 17)

CROSSES

Pearl Cross

Pearl cross, engraved 12-k gold-filled center with white stone setting. Chain is 17 inches long. Cross is 1⅛ inch. In gift box.

No. 70W210 ..... $3.00
Plus 20% Federal tax

Gold Cross

A beautifully hand-engraved 12-k gold-filled cross. Engraving is green and rose gold on a tubular-formed cross. Chain is 16½ inches long. Cross is 15/16 inch. In gift box.

No. 70W8959 ..... $3.00
Plus 20% Federal tax

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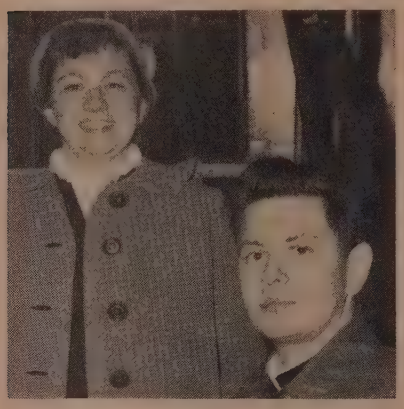
An inexpensive cross made of twelve set-in synthetic "pearls," all matched in size. The cross is one inch in length, mounted by a band connection to an 18-inch gold-plated chain.

No. 70W617 ..... $1.25
Plus 20% Federal tax)

The Central District Stewardship Committee reports that on January 17, 1953, the "Conquest for Christ" collection had reached the sum of $1,337,000.

The Rev. and Mrs. Erwin L. Spruth of Port Richmond, Staten Island, N. Y., left New York by plane January 5 for San Francisco, with their destination the Western Highlands District of New Guinea, where Missionary Spruth will serve as the fifth missionary whom our Church has sent to serve that area.



The Rev. and Mrs. Erwin L. Spruth

The field, opened in 1948, has three pastors from the U. S. and one from Australia. Missionary Spruth graduated from the St. Louis Seminary last June; his wife, the former Loraine Westlake of St. Louis, is a graduate of Washington University School of Nursing.

32 Districts of Synod have underwritten 99 per cent of the 1953 $6,500,000 synodical budget, according to Stewardship Counselor John E. Herrmann, the first time in ten years such action has come so early in the year.

The Evangelical Church in Germany, according to statistics released in Berlin, has an acute shortage of clergymen in the Soviet Zone, with no prospect of a substantial improvement in the near future. Of the 7,211 pastoral offices in the Russian Zone, 1,777 have no incumbent; 1,111 parsonages have been closed permanently. This condition was attributed mainly to war's depletion of the ministerial ranks and to the lack of young clergymen through the Soviet Zone education authorities' discouraging young men from studying for the ministry. Some territorial churches in East Germany have tried to cope with the situation by admitting laymen without theological training to the pastoral office. After a short period of training at theological seminaries the men are assigned, following a probationary period, to the same duties as "academic" pastors. These duties include the administration of the Sacraments.

Books

By Man Rejected. By Herman A. Larsen. Augsburg Publishing House, Minneapolis, Minn. 197 pages, 5¼×7¾. $2.00.

A double series of Lenten sermons, Scriptural, doctrinally correct, and directing the hearer to Christ Crucified, yet spotlighting His rejection by men. More emphasis might have been placed on the positive side of Jesus' redemptive work and more suggestion and direction given to the hearer on the proper application of the Lenten story to the problems of modern living.

Happiness Can Be Yours. By William Kramer. Concordia Publishing House, St. Louis, Mo. 118 pages. $1.25.

This is a book for everyone who is in search of happiness — and who isn't? The author has drawn on personal experiences, observations, study of human nature, and wide reading to give sound counsel on how to find satisfaction in life: at home, in one's work, in troubles and sorrows, in social life, at church. He shows that true happiness is dependent on a right relationship with God, on faith in the redemptive love of Christ, and response to that love in the service to others.

An excellent volume for the guidance of young people both before and after marriage toward the establishment and preservation of a happy home. It makes a fine birthday, engagement, or wedding gift.

The Passion Story. By Wilhelm Friedrich Besser. Translated by J. Melvin Roe. Augsburg Publishing House, Minneapolis, Minn. 328 pages, 5½ by 8¼. $3.75.

In the form similar to Bible studies the author treats the entire Passion Story from the anointing of Jesus by Mary to the Resurrection as presented in the Four Gospels. The treatment is thorough. The applications are timely. The illustrations illustrate. The prayers at the end of the chapters are good. This book will be excellent devotional reading during the season of Lent. The translation is readable English and not transliterated German.

"A House for Tomorrow" and Other Sermons. By Reuben K. Youngdahl. Augustana Book Concern, Rock Island, Ill. 138 pages, 5½×7½. $2.00.

While we cannot agree with everything the author writes, and while we wish that he had presented more of Jesus and His redeeming love, nevertheless the discerning reader will find much inspiration from the reading of this book. There are many illustrations, there are many choice ways of stating truths. The 20 sermons deal with a variety of subjects for the various seasons and festivals of the Church.

20 Funeral Sermons. By Pastors of the Evangelical Lutheran Church. 1952. Augsburg Publishing House, Minneapolis, Minn. $3.00.

Gospel sermons of comfort in the hour of bereavement. Noteworthy is No. 8 on the familiar "Come, Sweet Death." A long list of selected funeral texts makes the book a valuable addition to any preacher's library.

Music

Concordia Publishing House has come forward in the last few years as one of the leading publishers of good church music, if not quantitatively, then certainly qualitatively. We bring the following excellent numbers to the attention of the readers, so that the greatest benefit may accrue to all who study and sing or hear these newly published songs.

Interested choir directors or organists are urged to write to Edward Klammer, manager of CPH's Music Department, for examination copies. Some compositions are quite easy, suitable for any church choir, others are for more ambitious or concert choirs.

BA—1021 Tristis Est Anima Mea (Sorrow Doth Vex Now My Spirit). By Johann Kuhnau. Text based on Matt. 26:38 ff. The original Latin text has been translated and adapted by Walter E. Buszin. Remarkable, beautiful motet for Lent by Bach's predecessor at St. Thomas Church, Leipzig Soprano doubled at times. Six pages of inspiring music. 20 cents.

BA—1026 Lord, Let at Last Thine Angels Come. Arrangement by Hans Leo Hassler for two choirs. Edited by Walter E. Buszin. Based on the chorale melody *Herzlich lieb hab ich dich, O Herr,* utilizing the third stanza only. Thirteen pages of exquisite music. Not too difficult. For general use. 25 cents.

MS—1022 By the Waters of Babylon. Psalm 137:1-6. By Earl George. Motet for mixed chorus. Unaccompanied. Seven pages. Of medium difficulty. Expressive music. 20 cents.

HA—2008 Forth in Thy Name. Anthem for installation or general use. Tune Song 34, Orlando Gibbons. Setting by S. Drummond Wolff. Words by Charles Wesley. Spirited number, seven pages. Organ accompaniment. Not difficult. 18 cents.

CH—1023 O Lord, Thou Hast Searched Me Out. Psalm 139:1, 2, 23. Short anthem for mixed voices by S. Drummond Wolff. Modal. Six pages of original music. Accomp. ad lib. 18 cents.

CH—1024 Thou, O God, Art Praised. Psalm 63:1, 2. By Winston Cassler. A cappella. Modal. Also quite original. Only three pages long. 15 cents.

CH—1025 Christ, the Lord, Is Risen Today. *Lutheran Hymnal* No. 191. Setting by H. Markworth, Cleveland's well-known organist and composer. A cappella. Easter. Easy to sing. 15 cents.

WALTER WISMAR

ATTENTION, Organists and Choirmasters

Because of space limitations, future issues of the LUTHERAN WITNESS will carry reviews of Concordia Publishing House music publications only.

Church music of other publishers will be reviewed regularly in *Concordia Music News.* This church music bulletin is sent *free of charge* to all church musicians. For your *free* copies, write to:

E. W. KLAMMER, *Manager,* Music Department
Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

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By OSWALD RIESS

Here is an inspiring new book for this time of crisis. Against the black background of present-day disillusionment, fear, and despair, the author paints a picture bright with hope.

Read THE SECRET OF BEAUTIFUL LIVING during the blessed season of Lent. In its pages you will rediscover how you can share in an ever-increasing measure the peace, joy, hope, and power of the matchless Jesus—how you can transform your ordinary self and your daily doings into beautiful greatness. Cloth.

Order No. 15W1700. $1.50

Happiness Can Be Yours

By WM. A. KRAMER

"Another book in the self-improvement category, but how refreshingly different! Without 'rose-colored glasses' the author leads us through areas of life in which unhappiness can manifest itself—at home, at work, in troubles and sorrows, in social contacts, in church—and lays down basic principles for finding happiness in these situations." *Augsburg Book News Letter.*—Cloth. 118 pages.

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This Is the Life

By H. W. GOCKEL

In eight sprightly written chapters—crisp, modern, popular—Pastor Gockel presents the various pluses of the Christian faith. On page after page he outlines the spiritual blessings of a life which has found its pardon and its peace, its purpose and its power, in the Gospel of the Savior. 96 pages. Cloth.

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A Child's Garden of Bible Stories

"This little book makes Bible characters come alive for boys and girls." *The Christian Herald.*—The 156 full-color and black-and-white illustrations make the book exceptionally appealing. Age level, 6-9. 146 pages. Cloth. **Order No. 56-1001. $1.95.**

A Child's Garden of Prayer

A beautiful book of prayer that tiny fingers will page through again and again . . . 27 of the best-known and best-loved children's prayers. A purposeful gift for every home with children. Age level, 3-8. 40 pages. **Order No. 56-1002. $1.00.**

Concordia

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DEATHS

Arthur Kiekhaefer (December 2, 1883, near Wayside, Wis., to October 20, 1952); graduated from Teachers' Seminary, Addison, Ill., in June, 1907. He taught school at Luxemburg, Wis. (two years), Gresham, Nebr. (11½ years), Waverly, Iowa (4 years), Bremen, Kans. (24 years), York, Nebr. (three years). He retired in July, 1952. Surviving him are his widow, Minnie Huebner Kiekhaefer, seven children, one brother, and two sisters. Funeral services were held by the undersigned on October 25, at Beatrice, Nebr. E. F. FRESE

George Henry August Luecke, Sr. (March 21, 1870, Howards Grove, Wis., to December 15, 1952, at Columbia, Pa.), son of the Rev. Ludwig and Dorothea Garvens Luecke; graduated Concordia Seminary, St. Louis, 1892; Concordia College, Conover, N. C., awarded him the degree of Master of Arts in Latin; served Trinity Church and assisted at St. John's College, Winfield, Kans., 1892 to 1895; Immanuel and Mt. Olive, Catawba Co., N. C., 1895 to 1897; professor, Concordia College, Conover, N. C., 1897 to 1911; pastor, St. John's, Beardstown, Ill., 1911 to 1916; Zion, Accident, Md., 1916 to 1926; St. Paul's, Columbia, Pa., 1926 until his retirement in 1949. For ten years he served the Philadelphia Circuit of the Eastern District as Visitor. He was co-editor of the LUTHERAN WITNESS from 1896 to 1911; author of *Way of Life; Distinctive Doctrines and Practices; Testimonies on Secret Societies.*

In 1893 he married Catherine Flottmann of St. Louis, who with two daughters, Eleanore and Clara Luecke Wisler, and two sons, Oscar and the Rev. George Luecke, Jr., of Webster Groves, Mo., survives him. The undersigned conducted the funeral services, December 16; interment in Laurel Hill Cemetery, Columbia, Pa. J. R. HESS

G. F. August Lohr (June 24, 1897, Kramer, Nebr., to December 20, 1952, Huntington, Ind.), son of the Rev. G. August and Augusta Meissbach Lohr; graduated Concordia Teachers College, Seward, 1916; served at St. Matthew's, Cleveland, Ohio, 1916 to 1923; Emmaus, Fort Wayne, Ind., 1923 to 1945; St. Peter, Huntington, Ind., 1945 to 1952; since 1950 a member of the Central District Board of Parish Education. In 1919 married Mae Nehrenz of Cleveland, who with three sons and one daughter survives him. A son, Paul, is teacher at Zion, Anaheim, Calif. One daughter preceded him in death. Services held in St. Peter, Huntington, with sermon and committal service by the undersigned. ARTHUR ZIEGLER

Väinö Ilmari Salonen (born at Turku, September 12, 1890; died at Tampere, Finland, January 3, 1953) son of Thomas Wilhelm Salonen and Helena, nee Hendricksson; graduated from the University of Helsinki in 1914; ordained by Bishop Räbergh at Porvoo, Finland, on January 8, 1915; served four parishes of the Finnish State Church and as chaplain until 1924. On June 1, 1924, along with five other pastors of the State Church, he severed his connections with the Finnish State Church for reasons of conscience and together with them organized the Ev. Lutheran Free Church of Finland. This group has from the beginning been in fellowship with The Lutheran Church — Missouri Synod. He served the many outlying groups of families in the Finnish Lutheran Free Church. On July 4, 1916, he married Aino Suleima Mattila, who with 10 children survives him. A slight stroke in June, 1951, impaired his ability to carry on his full duties, and on January 3, 1953, a coronary thrombosis brought an end to a life of faithful service to his Lord and Master.

WALTER C. DAIB

IN MEMORIAM

Missouri Synod service people who have lost their lives as reported to Synod's Armed Services Commission during October, November, and December, 1952

Idaho	
Krohn, Clarence	Eden
Illinois	
Eggert, Irwin	Willow Springs
Kunz, William	Chicago
Miller, Frederick	Forest Park
Rahn, Raymond E.	Broadlands
Indiana	
Linnemeier, F. P.	Fort Wayne
Sass, William R.	South Bend
Volland, H. F.	Hammond
Iowa	
Hartwig, Ross	State Center
Martens, Wayne N.	Van Meter
Kansas	
Holsch, Raymond	Linn
Unruh, Richard H.	Hillsboro
Massachusetts	
Kurtz, Walter	Holyoke
Michigan	
Sweet, Earl	Ann Arbor
Minnesota	
Hansen, Darrel	Monterey
Heiden, George	Luverne
Koehler, Victor	Janesville
Missouri	
Durge, Kenneth	St. Louis
Farris, John E.	Maplewood
Walther, Robert R.	Jefferson City
Nebraska	
Nissen, Carl	Elgin
Rudnick, Bruno	Ainsworth
New York	
Boehling, Henry	Brooklyn
Lindgren, Edward	Whitestone
Schaney, Charles	Tremont
North Carolina	
Wilke, James	Taylorsville
North Dakota	
Eley, Kenneth	Hillsboro
Ohio	
Fibich, Chester	South Euclid
Gatz, Richard	Cleveland
Vajen, Lloyd	Napoleon
Oregon	
Schamber, Melvin	Ontario
Pennsylvania	
Fullerton, W. R.	Millvale
South Dakota	
Uilk, W. E.	Chester
Texas	
Moffett, G. L., Jr.	Corpus Christi
Virginia	
Vang, M. S.	Hampton
Wisconsin	
Fenske, Marvin	Manawa
Jones, George, Jr.	Cornucopia
Mueller, Harold	Wausau
Ritzer, Vernon O.	Reedsburg
Schneider, John	Milwaukee

Henry Brustat (October 31, 1868, Germany, to January 6, 1953, Naugatuck, Conn.) graduated from Concordia Seminary, Springfield, Ill., 1903; came to Naugatuck, Conn., 1904; founded St. Paul's Lutheran Church in 1907; five years later called to a Brooklyn, N. Y., church, serving it for several years; next served St. John's, Philadelphia, Pa., for 16 years, also doing mission work at Scranton and Pittsburgh, Pa. Recalled to Naugatuck, Conn., in 1926, served 16 more years, also doing missionary work in Bridgeport, Waterbury, and New Haven, Conn. Retired in 1946. He is survived by his wife, Betty Lehs Brustat; two sons, Rev. August Brustat, Scarsdale, N. Y., Edwin C. Brustat, Wolcott; one daughter, Mrs. Walter K. Blomberg of Naugatuck; eight grandchildren and two great-grandchildren. The funeral service was held January 10 at St. John's Church, Waterbury, the following pastors officiating: George Meyer, Fred Breuer, and John N. C. Mohrmann. The funeral sermon was delivered by Pastor John N. C. Mohrmann, who spoke on the text: "I have fought a good fight, I have finished my course, I have kept the faith." Interment took place in the Naugatuck Cemetery.

JOHN N. C. MOHRMANN

DEATH NOTICE

The Rev. Walter H. Becker of Fort Dodge, Iowa, died December 28, 1952.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Commissioned:

Hahn, Ernest, St. John, Toronto, Ont., Can., as missionary to India by Dr. O. H. Schmidt, Dec. 14, 1952.

Ordained:

Kleinhans, Theodore, Jr., Emmaus, South Bend, Ind., by Theodore Kleinhans, Dec. 21, 1952.

PASTORS

Installed:

Fiege, Calvin, St. John, St. Johns, Mich., by A. R. Nuechterlein, Dec. 14, 1952.

Kirsch, Martin G., Peace, Hutchinson, Minn., by J. H. Beck, Dec. 21, 1952.

Lederer, Kurt, Zion, near Bonduel; St. John, near Cecil, Wis., by H. E. Wians, Jan. 4.

Meyer, Otto W., Calvary, Memphis, Tenn., by Paul H. Schmidt, Jan. 4.

Ruthenbeck, Lehnert H., St. John, Sherburn, Minn., by Arthur L. Schultz, Jan. 4.

Wagner, A. H., St. Mark, Provo, Utah, by R. E. Schulz, Dec. 21, 1952.

TEACHERS

Installed:

Dautenhahn, Elmer, St. John, Waltz, Mich., by Otto F. Stahlke, Jan. 4.

Scheerger, Oscar C., Trinity, Darmstadt, Ind., by A. F. Kluge, Dec. 31, 1952.

Ground Breaking

Malta, Mont. Mt. Olive, church, Dec. 12, 1952.

Cornerstone Laying

Chicago, Ill. Ashburn, church, Oct. 19, 1952.

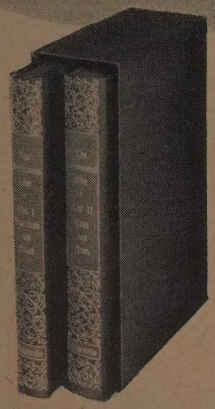
Dedications

Cole Camp, Mo. Trinity, school, Oct. 19, 1952.
New Haven, Ind. Central school, Dec. 14, 1952.

Anniversaries

Millvale, Pa. St. John, the 75th, Oct. 19, 1952.
Sebewaing, Mich. Immanuel, the 100th, October, 1952.

Strength and Inspiration in Lent



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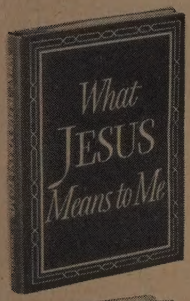
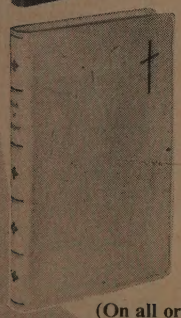
VOLUME II (LUKE and JOHN). By Theodore Hoyer and H. W. Gockel. Style 6-2580. Black cloth, stiff cover, blue-top edge, stamped in gold and blue foil..... $3.00



WHAT JESUS MEANS TO ME

Here is an excellent little book by H. W. Gockel to place into the hands of your unchurched friends, relatives, or neighbors during the Lenten season. You will want a copy for your personal Lenten reading and perhaps several copies for your personal mission work during this holy season. 197 pages. Cloth. Order No. 6-1008. $1.00.



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Result of Election

The Board of Electors of Concordia Seminary, Springfield, Ill., on January 16, 1952, elected *Dr. Walter A. Baepler* president of the Seminary. — B. H. SELCKE, D. D., Secretary, Board of Control.

Reports and Memorials to Synod

Lists of Delegates

Many inquiries are received at this office as to the deadline for memorials to be printed. According to the *Handbook*, Section 1.25, such reports, etc., must be in ten weeks prior to the convention. The *Book of Memorials* should be in the hands of the pastors and lay delegates four weeks before the convention. It is customary to send all overtures to the Secretary for registration not later than April 6, who will then forward them to the President, who has the decision as to which of them, according to their importance, are to be printed.

An overture should be typewritten, double-spaced, on uniform paper, 8½ × 11, and on one side only. All overtures should be brief, clear, and complete.

As to the *list of delegates*, please report missing names and addresses of delegates to your District Secretary, not the undersigned. The District Secretary will keep the synodical Secretary informed at all times of changes and additions to the list. Representatives of boards and colleges should announce directly to the undersigned. Committees are appointed from the official list of the Secretary. Qualifications of delegates for committee work should be reported on a separate sheet. — M. F. KRETZMANN, *Secretary of Synod.*

Kendallville, Ind., January 5, 1953

Assignment of Calls

Under God's blessing seven of our institutions will furnish the Church with a large number of workers to be assigned this year: 105 candidates and 154 vicars from the seminary in St. Louis; 39 candidates and 41 vicars from the seminary in Springfield; 74 men graduates, 52 women graduates, 35 men undergraduates, and 35 women undergraduates from our teachers' college in River Forest; 36 men graduates, 20 women graduates, 10 men undergraduates, and 24 women undergraduates from our teachers' college in Seward; 50 women graduates from our college in Winfield; 16 women undergraduates from our college in St. Paul; and 10 women undergraduates from our college in Fort Wayne.

All calls and applications must be in the hands of the District Presidents by *March 13.* Diplomas of vocation may be obtained from Concordia Publishing House; application blanks for vicars, women teachers, and for supply students are to be requested from the District Presidents.

Synod has made the important matter of assigning these workers the responsibility of the District Presidents (*Handbook* 4.09). For the sake of good order and of fairness to all congregations, *direct calls* ought not to be issued. Congregations and Boards may express a preference for a certain graduate or student, but the final decision must rest with the Board of Assignment. — WALTER F. LICHTSINN, *Chairman,* Board of Assignment.

Summer School

Concordia Seminary

The summer school of Concordia Seminary will be in session from June 29 to July 17, 1953. This year it will consist of one term only and will begin immediately after the Houston Convention.

Wherever possible, congregations, mission boards, and boards of control ought to encourage their pastors, missionaries, professors, and other professional church workers to avail themselves of this opportunity for further study in theology and practical church work.

Courses will be offered in all departments of theology. Credit for summer school courses may be applied toward one of the academic or theological degrees conferred by Concordia Seminary.

For further information write: Director of Summer School, Concordia Seminary, 801 De Mun Ave., St. Louis 5, Mo.

FINANCIAL REPORT

From February 1, 1952, to December 31, 1952

DISTRICTS	Budget Account	"Conquest for Christ"
Alberta and British Columbia	$ 11,376.99	$ 55,417.83
Atlantic	78,469.27	433,293.31
California and Nevada	38,523.54	208,375.90
Central	370,833.74	1,253,355.92
Central Illinois	136,621.44	432,117.10
Colorado	24,409.23	98,119.50
Eastern	93,868.91	375,728.76
English	206,581.52	603,393.86
Florida-Georgia	7,895.67	27,722.47
Iowa East	95,000.00	302,075.05
Iowa West	162,350.62	462,738.52
Kansas	113,338.20	375,703.17
Manitoba and Saskatchewan	4,945.30	45,888.00
Michigan	335,735.30	918,283.30
Minnesota	311,848.31	863,611.77
Montana	15,523.26	67,075.50
North Dakota	53,775.42	193,642.85
North Wisconsin	169,314.60	440,800.40
Northern Illinois	333,670.95	831,928.71
Northern Nebraska	73,337.00	292,535.55
Northwest	58,300.91	286,126.51
Oklahoma	23,082.84	162,452.89
Ontario	22,188.79	122,500.00
South Dakota	34,974.05	134,023.22
South Wisconsin	252,387.27	722,725.09
Southeastern	47,640.09	215,945.41
Southern	10,319.32	97,081.66
Southern California	47,783.34	267,723.92
Southern Illinois	82,446.89	279,862.65
Southern Nebraska	106,028.57	343,693.80
Texas	50,834.37	376,593.60
Western	328,205.06	863,562.73
Total from Districts	$ 3,701,610.77	$12,154,098.95
Receipts from Sundry Sources	93,409.45	22,665.88
GRAND TOTAL	$ 3,795,020.22	$12,176,764.83

OPERATING STATEMENT

	1951	1952
Budget Requirements, 2-1 to 12-31	$ 4,354,166.66	$ 4,812,500.00
Budget Receipts, 2-1 to 12-31	3,525,710.68	3,795,020.22
OPERATING DEFICIT	$ 828,455.98	$ 1,017,479.78

CHAS. E. GROERICH, *Assistant Treasurer*

Official Notices

Rev. A. O. Borchardt, Langenburg, Saskatchewan, has been appointed Second Vice-President of the Manitoba and Saskatchewan District. He replaces Rev. A. Erthal, who became First Vice-President when Rev. H. Treit accepted a call to the Northwest District. — L. W. KOEHLER, *President,* Manitoba and Saskatchewan District.

Mr. Walter Hardt, a graduate of Concordia College, Milwaukee, with two years at the St. Louis Seminary, at present instructor at Concordia Teachers College, Seward, Nebr., is applying for a colloquy to become a Lutheran teacher in our schools. — A. F. WEGENER, *President,* Southern Nebraska District.

Conference Notice

The Twin City Mixed Winter Pastoral Conference (Synodical Conference) will meet in St. Paul, Minn., at St. James Ev. Lutheran Church, corner Cherokee Ave. and Annapolis St., Carl F. Bolle, pastor, on February 3 and 4. Registration on February 3 at 10 A. M., with Communion service at 10:30 A. M. — G. J. EHLERT, *Secretary.*

Notices

Anyone knowing of Synodical Conference Lutherans moving or having moved to Corona, Elsinore, Norco, Home Gardens, Lakeland Village, Calif., please send names to REV. A. H. HERKAMP, 616 Merrill St., Corona, Calif.

The Lutheran Business and Professional Women's Club of San Francisco cordially invites Lutheran business and professional women planning to move to San Francisco to contact the club's hospitality chairman, Miss Louise Huebner, 1145 Pine St., San Francisco, Telephone Prospect 5-6349, for assistance in any way possible. — LOUISE HUEBNER, *Hospitality Chairman.*

The undersigned, a student of the University of Basel, Switzerland, is preparing a theological doctoral dissertation on the subject "The Lutheran World Convention, the World Council of Churches, and Conservative American Lutheranism." The work is to include a historical summary of the conservative position on church union matters, a survey of the work of the World Council of Churches and the Lutheran World Convention in recent years, especially since 1948, and conservative reaction thereto. Readers of this notice are hereby respectfully solicited to communicate with the undersigned if they have historically valuable and currently pertinent material available, before sending it. All material used will be carefully treated and returned upon completion of the work, including postage costs of the sender. — GILBERT A. THIELE, Lange Gasse 1, Basel, Switzerland.

Available

A pulpit and Communion rail are available for the cost of transportation charges to any congregation that can use them. Write TRINITY LUTHERAN CHURCH, c/o Aaron Meints, Trustee, 716 South 6th St., Pekin, Ill.

Wanted

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Changes of Address

Pastors:

Dorn, Theodore H., 1016 Oxford Road, Cleveland Heights 21, Ohio
Guelzow, Roy E., 837 Fourth St., Columbus, Ind.
Hartmeister, J., *em.*, 4686 Alcott St., Denver 11, Colo.
Kamman, Harold W., 306 NE 6, Abilene, Kans.
Pankow, Fred J., Colon esq. Independencia, Reparto Marti, Zona Postal 3A, J. Del Monte, Habana, Cuba
Spitz, C. Thos., Jr., 3607 Oregon Ave., St. Louis 18, Mo.
Streufert, Alf. R., *c. r. m.*, 3526 Xerxes Ave., N., Minneapolis, Minn.
Wegener, R. A., 219 W. Ninth St., Port Angeles, Wash.

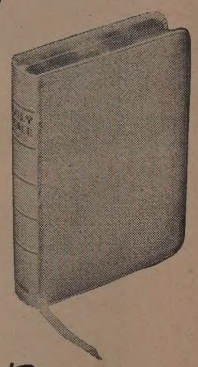
Teachers:

Martin, Walter, 2701 W. 23d Place, Chicago 8, Ill.
Wesche, W. P., 8 S. Carleton, Farmington, Mo.

Gifts for Confirmation

USE HANDY ORDER FORM PAGE 17

Beautiful White Bible



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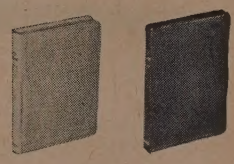

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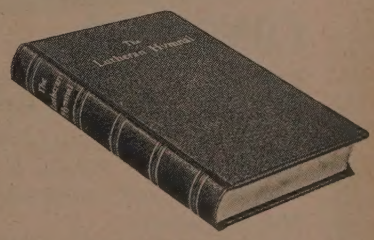

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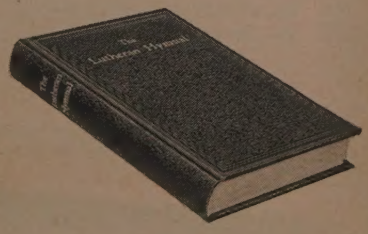

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Concordia

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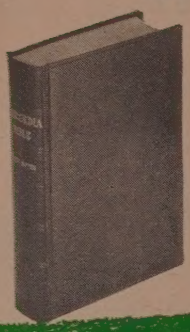

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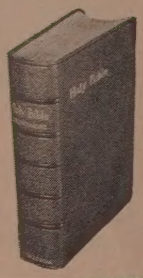

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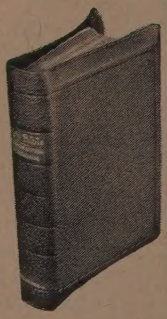

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